THE HALLOWED

Preparing for the Winter Campaign Against Satan and His Imps.

RETURN OF MR. BEECHER.

He Insists on the Necessity of Laboring for the Lord.

INTERNATIONAL BROTHERHOOD.

The Church's Responsibility for the Spread of Infidelity.

PLYMOUTH CHURCH.

THE WEED OF DOING ALL THINGS WELL-SEE

MON BY THE REV. HENRY WARD BEECHER. The return of Mr. Beecher after his vacation the pastoral duties of Plymouth Church yesterday the occasion of a crowded congregation, a more abundant floral display on the platform and the singing at the opening of the service by the congreration of the doxology, "Praise God from whom all dessings flow," to the tune of "Old Hundred."

The text selected for the sermon was Colossians, iii., 23:-"Whatsoever ye do, do it heartily as to the Lord, not unto men; for ye serve the Lord Christ." It is the heart, said Mr. Beecher more than the understanding and more than the will that affects the imagination Love, which is the centre of organized spiritual ex stence among men, inspires in all its stages the brightest most cheerful, beautiful and exuberant elements in human nature. Love inspires in youth self-respect, and, more than that, music, gayety, courage unbounded. The heart stands as the symbol for all that is brightest, most cheerful ous, hopeful and beautiful in life. When heerful we do a thing readily-we do it with all est beautiful combinations. It stands, therefore for sincerity, earnestness, beauty, for cheer and for hopefulness. Whatever ye do do it with your lordliest hearts. A great nature in a perfect gentieman is so in the smallest things; in the movement of the hand, in any word falling from his lips, and any person, high or low, learned or ignorant, if adorned with the virtue of self-respect, never lets himself tend to vulgarity. So in the ideal Christian man there is nothing out of the way and nothing small, or to be treated as insignificant. He takes life with all its duties, for although there is a relationship that makes them important, and although there is greation, yet the smallest is of transcendent importance and the greatest one of incalculable importance. It is manbuilding. If we take the Bible we shall find that it leaves nothing untouched in the experience of this lower life, it busies itself with the condition of men, their duties, their aspirations, and socks in every way—the more marvellous the more we examine it—to build them up in all excellence and all beauty therein. This alliance of man to God gives transcendent importance to every creature and should exalt the inferior conditions of life. In the Scriptures we are consoled for the brevity of human life with the reflection that above and beyond all time there are the eternal years of God, that they are ours and that we do not perish with the insect. The reflex infuence of these things is incalculable if men live in the consciousness of these truths—truths that are transcendental and yetcommon. The element of time makes the difference between the weeds and the oak; if we perish at death we are but weeds. We belong, however, to a higher formation; we belong to the tree of life, eternally growing by the side of the eternal flowing stream of life.

MINOR DUTIES OF LIFE.

In applying this branch of his subject to life and its duties Mr. Beecher said:—"How important are the minor duties of life, incidental things, things out of sight," and then proceeded to give several lilustrations, such as the gor sincerity, earnestness, beauty, for cheer and opefulness. Whatever ye do do it with

itself by little deeds and took care of the er accomplishment and consummation of its things, and yet there was a universal tendency an to seek meatness, not by the fulfilment of duties, but by an ambition for the accomplisht of great things. "So many shall seek to enter nd yet not be able." It was possible for men to orm the smaller duties of life, but as were uncongenial and in their remuneration nosed to be not equitable they performed them reluctance, grudging the time and faithfulness, to the control of th

Whitsoever was done should be done rightly. We should do with our daily duties as God had done by us, as He has compassion on those who least deserve His mercy and His goodness. If there was ever anything which God fortified against possible human use and said, "There I will dely the world to utilize it," it was the tobacco plant, and yet men had learned to love this nauseous thing, and the whole human race was subdued by it, (Langhtor.) Men who had learned to love that thing ought never to say that there was anything on God's earth that they could not learn to love. There was no element in life that a man could not, if he were determined, subdue to his liking.

Mr. Beecher then passed on to refer to the friction caused in man's nature by the struggle for existence, and said that in that struggle the weak must go down. Whether that law was universal and imperative in society or not it ruised, and from the beginning of history down to the present time the weak have had cause to complain of the strong. This was proved everywhere, so that there was no such laing as universal justice. The workingmen, said Mr. Beecher, with long hours and insufficient wages, and under the bondage of masters and corporations, are tunulituous to-day; they are leaguing: they are forming all sorts of organizations, and against those I have not a word to say. This I have to say, that the way out is in the men's own nature, and the transformation must go deeper than mere external organization. You cannot keep greatness small nor goodness obscure. Shiftless work, fewer hours and all forms of coercion are malign and evil and tend to make the mischief worse. The only usedicine that tends to cure injustice and inequalities of condition is the medicine of a glorious and noble nature. There were two ways in which men could escape and be delivered from this evil. One is the world's way and the other is God's way. The world's way and the other is God's way. The preacher then applied the subject to the duties incumbent upon a man in public life, I

THE SPREAD OF INFIDELITY. SERMON BY BEV. DR. NEWMAN ON THE

CHURCH'S RESPONSIBILITY FOR UNBELIEF. Rev. Dr. Newman preached yesterday morning in the Central Methodist Episcopal Church to a very large congregation. He took his text from John, fil., 19-"And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." Saviour anticipated that some men would reject Him as the divine teacher of mankind, and therefore sasigned the cause, which is moral in its nature and manifestations, conceiving this primary cause, manifestations, conceiving this primary cause, which is depravity. Let us, he said, this morning give our attention to three secondary causes of much of modern unbelief. They are the abuse of philosophic inquiry, the abuse of personal liberty and the abuse of Christianity. Philosophical thinkers have a noble mission. Nature mystos them to her barquet of wisdom. She has no accrets which she is unwithing to disclose. She never cludes the patient, honest searcher. To be known is her glory. The domain of the philosopher is as broad as the universe. Wherever God manifests Himself in creative acts, thither He invites the scholar. But He Himself is past finding cut, and is ever the unknown and the unknowable until He reveals Himself in His works and word. But the right of philosophical inquiry is abused when speculation is pushed beyond the bounds of legitimate investigation. Reason has its limits, beyond which it cannot go. The human mind cannot comprehend the infinite. It is not legitimate for the philosopher to decide that God will not make a supernatural revelation of Himself. "Has He done so?" is a legitimate question. There has been a degeneracy in philosophical inquiry. Once the scholar speculated through the secondary causes up to the first cause, but he now rests content in secondary causes as adequate to expain all the phenomena of nature. God's existence is denied, tumortality is treated as a fiction and personal responsibility as a content of the phenomena of nature. which is depravity. Let us, he said, this morning

philosophers are responsible for much inhaelity and for the present epidemic of crime, which is its legitimate result.

ABUSE OF PERSONAL LIBERTY.

The unbelief of others comes from the abuse of personal liberty. In their impatience of restraint they demand absolute freedom wherein to gratify their passions to excess. They forget that man is organized restriction, and that society is organized limitations. They forget that the highest liberty is the highest discipline. They represent the besotted infidels of the day, and the abuse of Christianity is the cause of unbenief in those who fall to distinguish between the essence of religion and its mere profession. The church is largely responsible for the spread of infidelity. She has been superstitious, ambitious and intolerant. In all these she has had a bad pre-eminence. She has stained the earth with human blood; she has opposed science and persecuted liberty; she has indulged in shallow formalism, in laxity of morels and cierical irregularities. Her indifference to the improvement of the working classes who struggle with poverty has caused them to throw the blame on Christianity. Certainly this picture is black enough to please the most fastidious. But what is the auswer? Every good known to man is liable to be perverted. Science, jurispru tence and liberty itself have been abused. Shall we, therefore, reject them? Shall we resolve to have no kind of currency because each kind has its spurious likeness? Let us distinguish between the original and the carresture. Remember Christ is the uncorrupted and the uncorruptively, and that the Christian Church of to-day is the grandest fact in our civilization.

BROOKLYN TABERNACLE.

BROOKLYN TABERNACLE. IMPRESSIONS OF EUROPE-SERMON BY THE

REV. T DE WITT TALMAGE, D. D. Dr. Talmage preached in the Brooklyn Tabernacle his first sermon since returning home from his tour being occupied, while, in addition, the sisles, corridors and vestibule were filled with people standing. The services were the same as usual, consisting of hymns, prayers, the reading of the Scriptures and the sermon. Mr. George W. Morgan retains his old place at the organ. Instead of Mr. Arbuckle, however, the Church has secured the services of Mr. very beautiful. A large oblong of dark green leaves with the word "welcome" in white flowers hung on the organ, just over the pastor's chair while from the chandeliers on either side were sus pended fancy baskets containing the choicest flow ers. Dr. Talmage himself looks very much improved by his trip, and seems in the best possible condition to continue his ministerial duties with even more vigor than formerly. As might have been expected, his first remarks to his congregation referred to his

to continue his ministerial duties with even more vigor than formerly. As might have been expected, his first remarks to his congregation referred to his stay in Europe and the impressions derived from his observations there. The text was taken from Acts, xvii. 26:—"And hath made of one blood all nations of men."

Some, said Mr. Talmage, have supposed that God originally made an Asiatic Adam, a European Adam and an African Adam, but my text says that all nations are blood relatives. The difference in climate makes much of the difference between nations. Then ignorance or intelligence makes its impression on the physical organization. So with the religion of a country—the style of God that a nation worships. They who worship reptiles are themselves only a superior order of reptile, while those who worship the sun are the noblest among barbaric people. But all of one blood! I have thought, my friends, it might be profusable this merning if I gave you some of the moral and religious impressions I have received this summer, when by your indulgence I enjoyed transatiantic absence. My first impression was that already suggested—the brotherhood of man. All are piled by the same motives, elevated by the same joys, depressed by the same griefs. The cab drivers of London are the same as the backdrivers of New Yorkfully as modest and retiring. (Laughter.) bo not think of closing your petitions till you have remembered the tweive hundred millions of the race who are just like yourselves. Who knows but as the sun draws the drops from the Caspian or the Baltic or the Amazon, to be scattered elsewhere in shower, so the Son of Righteousness may draw up your tears of Christian sympathy for others and God may distribute them in distilling rain to comfort the broken hearts on the other side of the sea? Standing in the Panthoon at Paris among the tombs of the dead you strike on the wall and there is a strange cho, startling responses coming from all sides of the building. So I think God intended that every stroke of sorrow among t

solved to set forth with more earnestness and plainness than ever before Jesus Christ as the rectifier of all wrongs, the cure of all disease, the foundation of all hope and the sum of all happiness. Christ alone can give peace. Again, I am impressed with the fact that the world is brightening—in all Christian lands more good people than ever before; more charitable institutions; more Christian consecration; more Bibles read; more divine truth practised. The tide is rising. The waves come to higher and higher points until it is full tide. So with the wave of the world's financial, moral and raligious advancement. Soon it shall be full tide, and the earth shall be full of the knowledge of God as the waters fill the sea. Let the people of God rejoice at the prospect. Rise, O seal and shine, O heavens! to greet this squadron of light and victory! The ships move on. While the feet of them that bring good tidings stand upon the glistening decks songs of salvation float among the rigging. Shake out the canvas! Line-of-battle ship and merchantman lead the way. It is full noon. Strike "eight belis," and from all the squadron let the sailors' song arise.

FIFTH AVENUE BAPTIST CHURCH. "CAPTIVITY CAPTURED"-SERMON BY REV. DR. ARMITAGE.

The Rev. Dr. Armitage preached on the subject of "Captivity Captured," taking his text from Pasims lxviii., 18—"Thou hast lod captive the captured, hast taken gifts among men, and even rebels." One conqueror after another, said the Doctor, has demanded our attention, and our imagination has warriors, defeats and victories, garments rolled in blood, and all the pomp and circumstance of dreadful war are things which we have talked of from our carliest infancy. But what captain is this who comes from Edom, dyed red in His garments from Bozrah? This hero glories in His apparel, moving along in the greatness of His thought. Why is red ness on His apparel and His garments as one that treadeth the wine press? No master has ever drawn ness on His apparel and His garments as one that treadeth the wine press? No master has ever drawn such a martial picture as this of the scraphic Isaiah. The very question portrays the Son of Manrising from the dead, with the wounds in Hishands, His temples and His feet, and marching on in ever fresh strength to seize new victories. The scene of His contest is Edom and the heart of Bozrah, the strong fortress, the central city—not Bozrah, the capital of Idunea, where Judas Maccabeus slew 20,000 mon in one battle. But as there was a gate in Jerusalem called the gate of Bozrah and Jesus suffered outside that city, the Holy Motropolis is thus designated as the field of the Residemer's suftering. He is spoken of as the Avenger and Dustroyer, because He coped with malevolent foes. His contest was to bind them in chains, put their subtlety to confusion and deliver their prey. This passage foreshadows the triumph of the Messiah, as the Apostle Paul puts it in his Epistle to the Ephesians, by the words "when He ascended on high He led captivity captive and gave gifts to man." This is a most poetical conception, for the imagination is borrowed from the conquerors who led prisoners of war in chains, and, riding in their state chariots through their capitals, triumphantily exhibited those unfortunates as trophics of their arms and prowess. When the king or captain of the conqueror was made a prisoner he was chained to the axie of the conqueror's chariot as a mark of special humiliation. When Sesostris, King of Egypt, entered Memphis from his Oriental expedition his chariot was actually drawn by four captive kings. One of them kept his eyes so constantly on the wheel as to attract the notice of the conqueror. On being asked the reason, he replied:—"Sire, the rotations of the wheel consoie me in my present condition, for that part of the wheel which is now in the dust, but I may live to be at the top signi." Sesostris soon restored the ingenious monarch. The inspired thought that Christ led captive the captured—He took the

and death and delivered those whom they had made captives.

ANOTHER GREAT IDEA.

But the text figures another great idea. When the ancient conqueror vanquished his toe he exacted of him large gifts as an indemnity for the cost of the war. But the text represents our Lord as taking His gifts in men, even in rebels—as recapturing those who had been previously captured, making them not slaves by war, but bestowing upon them the gift of liberty, citizenship and sonship. The conquerors took the spoils of victory for their own aggrandizement, but Jesus takes these gifts of men for their own benefit. "Thou hast received gifts in men, even in rebel men, to make them dwell with Jehovah God as His own children." We read nothing like this in the acts of other conquerors. It is a new, high and Godlike

thought that in redemption the victor should make the captured one with himself. When Jesus said, "I have oversome the world," He turned again the captivity of His people. Keeping this in view, no words could more forcibly set forth the complete triumph of the Redeemer in overturning despotism, in abasing proud tyranny, in lifting up the humble and in restoring liberty to the despoiled. These are the acts which give emphasis to the words, "Thou hast led captive the captured, hast taken gifts among men, and even rebels," because the redeeming act which set the capture of the tyrant free made the tyrant himself a slave in the ransomed captive's place.

THE BROOKLYN RINK CHURCH. THE BREAD QUESTION-SERMON BY THE REV.

Dr. Fulton told his congregation that after two months' hard work he stood alone in the effort to continue his "church for the people" in Brooklyn. He then discussed the "bread" question from the standpoint of the petition in the Lord's Prayer. Mon can't live on gold or silver or precious stones— they must cat bread to live. Hence Christ touched on a great question when He said He was "the bread of life." This prayer is the foundation of philan-thropy, but not of beggary. There is nothing in it to suit tramps. God is the author of bread. It is not man's production. Trace the history of wheat from the time the grain falls into the earth until it is laid upon the rich man's table as bread. It is the gift of God and the creature of His hands. A pastor once asked an infant class who gave them their daily bread. "Mother," they said. "But who gave it to mother?" "The baker." But the miller gave it to him, the farmer to the miller, the ground to the farmer, and God to the ground. And this is the brief history of a loss of bread. Man can't keep back the drought or the rain, the worms or rust, so that bread must be the

The landlords of Ireland would give millions to The landereds of Ireland would give hillions to have kept back the rains that have destroyed the crops of that country. But man could not do it. The prayer for bread disproves insidelity and points to a Being who is above and over sil. Millions make the great mistake of life by unoring prayer. And there are men here who, whether this work in the link wins or loses, will not lose an hour nor a wink of sleep on account of it. But victory cannot be forced here. It must come from God. And the Doctor thanked God for the sacrifices that some have made and are making, though he had previously told the Lord that in his work and purpose he stood alone. Ireland, he said, threatens revolution this morning because it retuses the favors of landlords, and tenants demand the right to stay by their homesteads. This is what makes trade unions a curse. The Doctor told of a boy who called on bin to say that he could not take any more apprentices. Dr. Fulton took the lad to a non-union employer and got him work. There are two words in the English language, the Doctor said, which mean a great deal. They are "please" and "must." They represent principles. In Brooklyn 10,000 people, without a home or a place to eat, live from door to door because they say "please." The great uncounted multitudes are ted as the sparrows are fed; and there is something beautiful in it. The beggars all work together and if you give to one you will have a dozen to feed in ton minutes. And yet the Doctor urged his people to give on the principle that "he that giveth to the poor lendsth to the Lord; and whoseever hath this world "goods and seeth his brother have need, how dweffeth the love of God in him?" It is impossible to read this text and not feel that one ought to do something for the poor. The brotherhood is the grand underlying principle of the Gospel of Christ. The man that prays this prayer must pray that business may come to his employer that he may have work himself. The Lord Jesus Christ gave a new idea to the people.

The avarice of men and t have kept back the rains that have destroyed the crops of that country. But man could not do it. The prayer for bread disproves infidelity and points

FIFTH AV. PRESBYTERIAN CHURCH. IMPORTANCE AND NECESSITY OF WORSHIP AND PRAYER-SERMON BY REV. JOHN HALL.

The Rev. John Hall, at the Fifth Avenue Presbyterian Church, preached from Psalms, exviii., 19-"Open to me the gates of righteousness; I will co preacher first explained the meaning of the entire psalm. This, said he, is not the language of a soldier thundering at the gates of a fortress; it is the poetical expression of joy at being able to enter the gates of righteousness. This should be brought home to every one here in church. God has ordained the Sabbath, while the mode of observing the day has been, perhaps, some what modified. The great obligation of using it for the worship of God still remains as strong as ever. The spirit of God has ordained the ministry; it is not a human institution, but a divine appoint ment. People attend the sanctuary in vain, how-

ment. People attend the sanctuary in vain, however, if they do not first realize the fact that Christ is the way to the Father, but it they realize that then they indeed have the basis for true worship, and all their feelings are truly sanctified. You do not allow rain or snow or bad weather to deter you habitually from attending your office, so do not let it deter you from habitually attending this place of worship, continued the preacher. Let all say of the altar—"Open to me the gates of righteousness; I will go into them and I will praise the Lord."

The same may be said in sitting at the feet of the throne of the Most High. When we have spiritual intelligence fie expects us to come to Him and express our wants. A religion without prayer seems to us inconceivable. It dod made me in His likeness I cannot feel my kinship to Him without coming to Him, telling Him of my wants. Brethren, pray for yourselves, your children, your pastor; pray in your families, pray in this house of the Lord; put your whole heart and strength into it. Fathers and mothers, if it has ever happened to you that your children have grown up strong, but at the same time have become independent of you, so that your heart has been hungry and yearning for the sense of oneness with them, remember that God is your Pather, who is yearning for this sense of oneness with them, remember that God is your Pather, who is yearning for this sense of oneness with them, remember that God is your Pather, who is yearning for this sense of oneness with them, remember that God is your Pather, who is yearning for the sense of oneness with them, remember that God is your Pather, who is yearning for the sense of oneness with them, remember that God is your Pather, who is yearning for the sense of oneness with them, remember that God is your Pather, who is yearning for the secrement implies an acceptance of the Redeemer. De not be afraid, in attending communion, of recalling your own railings and shortcomings and comparing them with the divite perfection of the L

the divine perfection of the Lord. Let your affections be busy.

RELAXATION OF THE SPIRIT.

Relaxation of the body is an excellent thing, but often this relaxation of the body is also accompanied with the relaxation of principle, of will, of purpose, against which I cannot sufficiently warn you. Do not enter upon another season of Christan activity with a relaxed purpose and a relaxed will. Last spring one of our fellow members declared his intention of attending June communion, but before that time came he was laid in his grave. It is inexpressibly sweet and consoling to us all to know that this noble purpose was in his mind before he died. Lot every one use his whole influence and power for Christ's sake. He says, "My son, go work." It is not. "Go and criticise others, go and taik," but "go work." It is a good thing to be imbued with the apirit of thorough Christian work.

Every human life has a distinct and original history known only to God. How deep are the vales of humiliation into which we have to descend. How steep and rugged are the mountains which His children have not to climb, alone, the heart alone knowing its own bitterness. But in all our distress and sorrow let us come to Him, and He will comfort, aid and sustain and save us for Christ's sake.

ST. ANN'S EPISCOPAL CHURCH. A YEAR'S WORK—ANNIVERSARY SERMON BY REV. DR. GALLAUDIT.

At St. Ann's Church, Eighteenth street and Fifth avenue, the rector, Rev. Dr. Gallaudet, preached the twenty-seventh anniversary sermon. Dr. Gallaudet took no text and opened his sermon by referring to how all are called as members of Christ's Church to contend with the world, the flesh and the devil. Having become members of this wonderful society. the Church of Christ, they are expected to use the supernatural grace imparted to them in various

ways, especially in the precious sacrament of the body and blood of their compassionate Saviour. During the last year of our parish life, said the Doctor, there were forty-eight persons baptized, 43 infants, 3 deaf mutes, and 5 adults, 1 deaf mute; 45 persons were confirmed, 7 deaf mutes; 36 couples were married, 2 deaf mutes; 46 were buried, 5 deaf mutes; 11 were received, 45 removed from us and 14 died, making the present number 521, of which 75 are deaf mutes. About 1,000 persons are connected with the parish, of which number 330 are deaf mutes. We have had about 25 teachers and 200 children in our Sunday schools and Bible class. We have distributed among the children weekly 175 copies of a paper called the Foung Christian Soldier and Carrier Doce. The parish library has been made more complete, and we have perfected the working of our guild. We have continued the pastoral care of the deaf mute men and women in our city—being the only church which does this systematically and continuously. The reverend speaker then went on to give the financial standing of the church, which he described as good. The receipts from offerings, donations and from Trinity Church amounted to \$7,620 70, besides a large number of donations for special objects, making the total receipts \$10,977 02. The Doctor said that while these statistics indicated life and growth they also indicated a lack of consideration and principle in systematic giving for the support and extension of Christ's kingdom on earth. He then detailed at length the work of the guild, and made an earnest appeal tor its liberal support. After referring to the dead of the year he said—"Beloved, we are on the threshold of another year of our parish life. Let us one and all say that we will make with more steadfastness and singleaces of purpose a reality of the service of Him who is eventually to have all things subdued unto Him. For thus shall we never grow weary in well doing. Taking this course we should, with God's blessing, make St. Ann's a power in this city as a

CHURCH OF ST. MARY THE VIRGIN. The opening services at the Church of St. Mary the Virgin were of an unusually impressive characteristics. ter. The full choir, aggregating over forty voices, was called into requisition, and the musical services throughout were of a high order. During the sumeither in church duties or philanthropy, as is evidenced by the splendid new organ which dorns the church and the beautiful statuary placed upon the high altar. At the services vester placed upon the high altar. At the services yesterday the power and volume of the new organ as
handled by Mr. Prentice, the organist, was fully displayed, the effect being harmonious and satifactory,
After the Credo the Rev. Mr. McNoyes preached an
eloquent discourse upon the subject of "Guardian
Angels." The mass was then proceeded with, the
flor. Father Brown being the celebrant. The
Gloria in Exclesis and Aguus Dei were particularly
well rendered, as well as the offertory. The congregation were well represented and the yearly church
work, as announced, will be at once actively entered
upon.

THIRTEEN YEARS A PASTOR. Rev. J. Hyatt Smith, the advocate of open con munion, commemorated the thirteenth anniversary of his pastorate of the Lee Avenue Baptist Church, in Lee avenue, near Division avenue, Brooklyn, E. D. At the close of his sermon in the evening he briefly reviewed the period of his ministry. He said:—To-day I begin my fourteenth year of work here, and it seems to me like a holiday. We worshipped at first in an old structure known as the "Monitor" building. In 1872 our church was dedicated by the Rev. Dr. Armitage, and on May 1, 1876, fire left us churchless, and this structure was built. I have a distinct remembrance that the Long Island Baptist Association expelled us on October 23, 1874, at a meeting held in Gethsemane Baptist Church. In 1866 there membership is 415. At this way mark my ministry comes up before me. In 1849 I began preaching in Poughkeepsie; then I preached in Cleveland, Buffalo and Philadelphia. I have been at work about thirty years in all. Nowhere have I met with more kindness than in this church. Since I came here I have undergone a change in doctrinal views. At first I was a liberal close communionist. In 1874 I published "The Open Door," embodying my new views. It is never wrong for one to change his views if he changes from wrong to right. Only a little band went away when we became open communionists, and they had our best wishes. But I do not think such a letter as we sent to the association would now produce the same result. I would not have all men in the same bolief. Some are better in the Methodist, some in the Presbyterian churches. All are engaged in common work; all regiments in the same army, under the different banners, led on by one Captain to one and the same victory. We will not lay down those banners until we stack them around the gates of heaven. None will get inside. membership is 415. At this way mark my ministry

D. D., ON THE EVE OF HIS DEPARTURE FOR SYRIA.

Rev. Henry Harris Jessup, D. D., who is to sail nortly for Syria, made a final address in the morning on the subject of missions from the pulpit of the Memorial Church, corner of Madison avenue and Fifty-third street,

The greatest question on God's earth to-day, he said, is the recovery of the revolted nations. we have in our text, "Whatsoever He saith unto you, do it." God speaks to us in different ways, and on this subject He has said, "Go into the enemies' country." That command has never been abrogated, and our work as Christians is the teaching of the natious. It is the duty of the ministry here to teach their people the Word of God, and it is the duty of the missionary in foreign lands to do the same; not to wander from village to village telling them there is but one God, but to sit down among them and remain and teach them understandingly our Christian civilization. The difficulties in his way are great; it is no easy matter to acquire a knowledge of the

them understandingly our Christian civilization. The difficulties in his way are great; it is no easy matter to acquire a knowledge of the Arabic. Chinese, Japanese or Zulu language, and when that is done and you go among those people you are not entering a vacuum, for Satan has had free scope and is intrenched among them. There is no responsibility as great as that which rests with the missionary. If he makes a mistake his religion is held to account for it.

The English missionary, Mr. Mackey, is doing a great work in Africa in that field which Stanley opened with such great credit to himself and to the civilized world. The speaker could not understand how so many of our young men from theological seminaries could give the matter so little thought, and he expressed astonishment that Primeton College did not send one single man last year for foreign missions. England has more influence in Asia and Africa than any nation in the world, and it is on the side of right and justice. A great responsibility rests upon the British government, and while the Eastern question has been slumbering in political circles the work of the Church has been going on imbuing Christian ideas there and preparing the people to receive the truth. The political necessities of the British government to-day coincide with the moral necessities of the Turkish Empire; for England understands that if the empire is not reformed it will go down in such chaos as the world never saw before. It cannot exist unless it is reformed, and England has set her hand to the work. An English company has sent out men to survey a railrond for the Euphratos Valley, and if that read is built it will open suddenly to the whole warld a most important district—a district in which the missionary has been driven back with the sword. Now, when the opportunity for progress comes, and when already we are asked for teachers and schools and the Gospel, we have been in two months cut down in the appropriations of the Board of Missions \$5,000. It is a simple matter on paper

THE CATHEDRAL

There was a solemn high mass at the Cathedral Cardinal McCloskey occupying the throne. The celebrant was Rev. Father Lavelle; the descon, Rev. celebrant was Rev. Father Lavelle; the deacon, Rev. Father McQuirck; sub-deacon, Rev. Father Donovan; master of ceremonies, Rev. Dr. McDonald. The preacher was the Very Rev. Vicar General Quinn, who took his text from the gospel of the Sunday, and explained the story of the paralytic who was healed. The inculcation which followed was an argument, showing that the power of forgiving sias was handed down from the apostles to their successors of the present time.

CHURCH OF THE HOLY TRINITY ST. PAUL'S CALLING TO THE ROMANS-A SHORT SERMON BY REV. DR. TYNG, JR.

Failing health compelled the Rev. Stephen H. Tyng, Jr., D. D., to leave his pulpit in the beginning of last May. He made an extended tour, in company with his brother, Rev. T. Mitchell Tyng, and Dr. Pinckney. At yesterday morning's service he greeted his congregation for the first time in five months. His text was appropriate for the occasion, being from Romans, 1., 9-12. He alluded feelingly to his long absence, quoting the words of the spostle, "For God is my witness, whom I serve with my spirit in the Gospel of His Son, that, without ceasing, I make mention of you always in my prayers, mak-

ing request, if by any means now at length I may have a prosperous journey, by the will of God to come, to you; for I longed to see, you, that I might impart to you some spiritual gift, to the end that ye may be established—that is, that I may be contorted footether with you by the mutual faith both of you and me." His health and strength not being as yet fully established the sermon yesterday was quite brief. The pastoral work was carried on during the summer months by the assistant pastor, Rev. D. B. Rice, and the gospel tent work. terday was quite brief. The pastoral work was rised on during the summer months by the assi-pastor, Rev. D. B. Rice, and the gospol tent which was inaugurated by Dr. Tyng just befor-sickness, was tenderly cared for by the congrega-Dr. Tyng assured his people that they were stantly in his mind, and that his prayers were offered up for their spiritual welfare. At the co-sion of the morning service a large number of re-called upon the pastor to welcome him back more to the scene of his labors in the service o-Gospel.

"THE CHURCH OF IRELAND.

BOME-HE PREDICTS A GREAT FOCLESIAS-TICAL STORM ON THE AMERICAN COAST-SACRED WORDS TO THE TUNE OF "YANKER DOODLE.

third year since the foundation of the Church of Ireland!" thundered out Father McNamars in Clarendon Hail yesterday morning. Seated beside him on the platform were his colleagues, Fathers Quinn, O'Connor and Wood. Among those in the seats allotted to the choir was "Sister Teresa," the escaped nun. A large banner over the platform, extending the entire width of the hall, bore the inscription, "Good Save the Holy Church of Ireland." posters at the entrance to the hall bore the words, "God Save Ireland." To say that Father McNamar was desperately in earnest in his dia-tribes against Rome, Italy, popes, cardinals and "Italian" priests, by which designation he claims the entire priesthood should be known, would not convey a correct idea of his style of de livery. He was, so to speak, on fire with his subject, and his personal magnetism aroused not only his congregation but his brother priests to the highest pitch of enthusiasm. There was no protence as to method in his discourse. Every weapon that could inflict a wound on Rome was made available. Even the HERALD Weather Bureau, the walking match, Tammany Hall and the Fourth Ward were brought into requisition in support of a text from Paul to the Corinthians. But his point became clear only at the close of his fierce invective, which lasted an hour and twenty minutes. OPENING FIRE ON BOME.

you of your houses and lands, and even your country, to stamp its heel on your neck if you dare utter a word of protest. According to Roman policy whoever dances the Irish must pay the piper. (Laughter.) We have got no repolicy whoever dances the Irish must pay the piper. (Laughter.) We have got no religion. None is left to us by Rome. And, yet, there is a wonderful yearning after religion after things spiritual and future happiness in the Irish heart. But Rome has so treated us that we have got to take religion from it as a doze of medicine. "Take it or you die." (Laughter.) Now, brethren, let us all sing (and I want you to sing earnestly). "Too long, O Lerd, too long. Before the first stanzs was concluded Father McNamars shouted, "Our holy St. Bridget and St. Columbkill gave us the true religion. They obtained it from Jerusalem and not second hand from Rome or Italy. They did not give us Italian opera for a religion, so now, brethren, sing with a will the next verse, "Jerusalem, Jerusalem, our faith came forth from thee," and the response was so hearty that the speaker seemed to derive new inspiration and led the chorus, the hymn running to the air of "Irish Molly O," one of the most ulaintive melodies in the ballad poetry of Ireland. The singing was uninterrupted till the line was reached, "Since Jesus made salvation free from ceremonial laws" and Father McNamars could no longer contain himself. "Yes; we want no ceremonies and no vestments," said he, "although I have received several letters from people asking me to rotain some of the old forms instead of taking too radical a step. But don't care for those people. I have cut loose from Bome entirely, and have parted with all her trappings. I will not give her the clance to turn around and say that I have gone out, but have carried with me the trappings that she gave me. I won't give her a chance to send out an injunction against me. Brother (pointing to an old gentleman), offer prayer." The old man complied and when he invoked heaven to protect his clergy from the malice of the Roman Church there was a general moaning and cries of "Oh, yes!" The last cadences of the old man's voice had not died away when Father McNamara sprang to his feet and cried out, "Home never allowed y

GRLIBACY CONDENNED.

He then read from the ninth chapter of Paul to the Coriuthians, "Am I not an apostie?" "Not, mark you, to Romans or Italians, but to Irish, Americans and Germans." He added, "What do we care for Rome? We have excommunicated Rome and have nothing more to do with it. Paul answers, "Have we not power to lead about a wire and a sister as well as other apostles? Then it is

and a sister as wen as other aposites? In a secilar that the Pope is not much of an aposite, for he leads around no wife. (Laughter.) I have no wife, but I won't be long so. (Renewed laughter.) He then continued to read:—"They that preach the gospel shall live by the gospel." "What is my reward?" said he. "I preach the gospel without charge, and whatever is given let it be given freely. The mass that the Italian priests charge for is outrageous. Let them put away their mass; it is unscriptural. Now, brethren, let us take up a collection." Here three was a movement toward the door and several of the audience disappeared, the speaker calling out, meanwhile, "Take your time, brothers."

Father McXamara then stated that his colleagues, Father Quinn and Dr. Hammond, are going up the Hudson on Wodnesday night to open a mission at Newburg, with such cheering prospects that he thought it might be necessary to charier a boat. He took great pleasure in announcing that there was another important accession to their ranks in the person of Father O'Connor—(applause)—whom they might yet make a bishop. Father Weod was about to leave for his college in Mount Union, Ohio, and will return after a few months to open a new parish of the Church of Ireland in this city. "I tell yout," shoutdof Father McNamara "we will wake up Rome before we get through. The people in the Roman Church aronot the Church; the priest has no say—he is merely a tool of the hierarly to use the people for the Bishop's purposos. If a priest displeases his bishop he is sent adritt—tured out to starve.

To Thiumfl over Opposition.

"According to the recent encyclical of the Pope, published in the HERALD, we are referred to Thomas Aquinas. Now, he was a great man in his day, out he is of no account for our generation. Science is advancing, not retrograding. The New York HERALD was undermined, Like the popes and the cirdical by so-called scientists und meteorologists in Paris, Berlin and Now York—a; featous, are the health of the Church, and the subnority, excep

O earth! give ear; O hoavens! hear. The Lord your God hath spoken; Your sacrifices he disdains, Your idols shall be broken. The Mighty One exait ve O'er Jerusalem and Judah, And floods and fields and isles afar Shout Glory! flailelujah!

SYNAGOGUE TRUSTEES.

The Congregation Shearith Tediah, which holds eligious services in the Forty-fourth Street Syns election for trustees yesterday, with the following result:—B. J. Hart, president; Adolph Lovy, vice president; B. Seligman, L. Lewischn and E. M. Angell, trustees.

WARNINGS AGAINST THE WINE CUP.

REV. MR. CLEAVER ON DRUNKENNESS AMONG PREACTIONS. PAIL PROPERTS OF CLERICAL EX-AMPLES.

At the Church of the Disciples of Christ is wenty-eighth street, near Broadway. Rev. Joseph B. Cleaver preached in the evening from the text Drink no longer water, but use a little wine for the omach's sake." He said if wine was good to b taken by a Christian apostle, then why should it not be good for a Christian preacher. Now, there are those who say it is, and they practice what they preach. I point out first that Paul does not here not a wine as a beverage. Secondly, Timothy was not a wine drinker. The wine was recommended medicinally. Had Timothy been suffering from malaria and Paul prescribed quinine as a remedy, would healthy men nowadays think they should eat quinine in quantities? I trow not Timothy was not a wine bibber. Do regular toper require much pleading to induce them to take gass of Burgunoy or sacriy or a small bottle of extra dry? But Paul was compelled to urge Timothy to drink. The best commentary on this text was furnished by an Irishman who had joined one of the Father Mathow societies. A friend met him and said, "Pat, I've heard you have signed the pledge."
"Faith and I have, Dinnis; and I am not ashame

of it."
"But, Pat, didn't Paul tell Timothy to take a little "But, Pat, didn't Paul tell Timothy to take a little wine for his stomach's sake?"

"I know that; but thin my name is not Timothy, and there's nothing the matter wid my stomach."

This, however, is by the way. My main proposition, said the preacher, is preachers do now drink to excess. In proof I cite notable cases. Whoever reads the history of France or England sees recorded there the drinking habits or bishops and prelates made targets of in the shafts of wit and infiellity. Not all of them were at the worst, but the abstainers were the exception.

A largely attended meeting of the American Ter perance Union was held yesterday afternoon in Haverly's Theatre, Fourteenth street. The exercises were opened with solo, quartet and chorus singing by a large choir, led by Mr. Ass Hull. Rev George H. Carey, after the singing, a passage from the Psalms, and then offered up prayer, asking the blessing of God on all those engaged in the temperance work and even on those engaged in the unholy liquor traffic. Rev. C. S. Williams, of the Seventh Street Methodist Church, of this city, was introduced and addressed the audience in a very forcible style-This work of temperance, he said, is second to none department of human activity and touches every human interest. Temperance people were not to be blamed for being sometimes fanatical in their ways. We live in a time of rapid social progress and all activities are intensified. Mr. Williams pointed out how indispensable capital was for the furtherance of civilization, and showed how the liquor traffic was draining the capital of the workingmen and thus impovertaining the country. The lowest sum that this traffic costs the nation every year, considering all the crime, destruction, poverty and disease, is \$2,000,000,000, and the greater part of this money is taken out of the proceed of the workingmen. On the prosperity and content of the workingmen is based the stability of any nation, and this is a supreme matter for the nation to consider. Mr. Williams drew a territying picture of the ravages of intemperance in the community. Alluding to the Germans' fondness for beer, he said:—"How dreadful it is to see a people which has achieved such great things smothered in a beer tub!" (Laughter.) Today society moves as a locomotive, and a man what has not character is crushed under the wheels.

Mr. John N. Stearns, secretary of the National Temperance Society, next addressed the assemblage. The question of temperance, he said is pre-eminently a moral and religious question, and that was all there was of it. The church must go down or the grogshop must go down. (Applause.) It is the fight of the church against Satan. What is needed to-day is not more but better workers. Men were wanted who would stand true to their cause and principles, and who understood the question they were dealing with. Men do not understand yet what alcohol is; but, as Dr. Willard Parker said, when they do understand what it is, they will sweep it out of existence. The temperance men should emulate the example of John Paul Jones, who refused to surrender when everything had been shot away on his ship. department of human activity and touches every human interest. Temperance people were not to b

under the auspices of the Central Temperance Union was held in the atternoon in the Eedding Methodis Episcopal Church, in Seventeenth street. President Gibbs announced that the trustees of the church had generously thrown open the doors to the union for the continuance of its good work, and he expressed the hope that other church trustees in different portions of the city would follow their example. Rev. G W. Samson addressed the meeting on "Rebrow Wines and Bible Temperance." The difficulty of the Christian temperance cause was, he said, that intoxicating wines were introduced at the Lord's Supper. He argued that the unfermented juice of the grape was intended to be used at the communion table, and cited the custom of the Hebrews using the juice of cited the custom of the Hebrews using the juice of the raisin at the Passover. The Saviour is made to say by Luke, "I will use no more of the fruit of the vine." It was not the alcoholic production that He meant, but the unfermented, harmless juice that exudes from the fruit when it is broken, and which, when put away for the requisite time, never will forment. Go through the Old and the New Testament, and it is the same fruit of the vine, and not sleeholic poison which is spoken of. But we have lost the spirit of the early church and of the Hebrews about that. Early commentators for 400 years said that it was not an invoicating wine. Learned men and divince had discussed the subject, and one had said, "It cannot be that God in His works conflicts with His Word; that the question would some day be understood." During his discourse the speaker exhibited specimens of different varieties of the grape, and gave an illustration of what was meant by the grape of the vine. The juice which exudes from it, he said, when the covering is broken, is as fine and clear as crystal, and will not ferment. Expose it to the sun and it will become dry saccharine matter. Ecfore it becomes dry it is gabeverage as innocent as our lemonade. But put into it the pulp (exposing the uncovered grape) and expose it to that same sun and it ferments and becomes a deadly poison—a poison so deadly that God Himself destroys it and turns it into vinegar. A common defence of wine is that God made it. What is it if He did make of poisons—but that is no reason why we should inoculate ourselves with it. It only becomes that vile poison during transition to another form. The decayed portion of an apple is poisonous and yet if planted in the earth it serves to enrich it.

A recitation by Miss Carrie Perkins entitled "Nothing but Water to Drink" and several short addresses concluded the services. Before the next meeting a complete set of officers of the union will be chosen and efforts made to extend the membership as far as possible. "This church is pl the raisin at the Passover. The Saviour is mi

WHAT HAS BECOME OF HIM?

Another business man is declared missing under urday, the 27th inst., Edward Crawley, of Ber left this city to go to Trenton, N. J., to purchase large quantity of crockery. He was supplied with a large quantity of crockery. He was supplied with a considerable sum of money, and was expected to be expeditious in the discharge of his business. No word was heard from him since, and on Thursday his agents, R. W. Hayward & Co., of No. 62 Exchange piace, in this city, telegraphed to a relative of Mr. Crawley named Dompaey to make inquiries about him, It was then ascertained that the gentleman had not reached his destination, and nothing had been heard of him since Saturday. Foul piay was naturally suspected, and Mr. Crawley's disappearance was reported to the New Jorsey authorities and, later, to the New York police. It was deemed judicious, too, to communicate with the Chief of the Philadelphia force, as Crowley might have passed through to that city.

force, as trowing iniger of the city.

The missing gentleman is described as being thirty-four years old, five feet and seven inches in height, with light hair, smooth face and dark complexion. He has an artificial leg.